[140 cont.]
614 Membership in a totem group is supposed to be expressed in the
[826] lines in the palm of the hand, in the teeth, and in the facial
[597] features (8). In case of adoption, which occurs frequently, the

8. Joest, ibid., pp. 382, 386.

children belong to the totem group of the adoptive father (9);

9. Joest, ibid., p. 384.

it is not clear, however, whether the adoption of children from other totem groups ever takes place.

608 A second form of artificial kinship is a kind of blood brotherhood, through the conclusion of which, according to Joest, complete family and totem participation comes about. This is
● 553 perhaps connected with the custom of [141] exchanging names
431 accompanied by gift exchange, which Mendana mentioned for Ndeni and Gaimard for Vanikoro (1).

1. Joest in Baessler, p. 382. Dalrymple, p. 81. Gaimard in D'Urville, p. 329 f.

584 Engagements often take place in early childhood, and, according to Joest, in the following manner. One evening the mother of the boy places two coconuts and some feather money in front of the house door of the one chosen, or rather her parents, whose acceptance or rejection decides the fate of the proposal (2).

2. Joest in Baessler, p. 381. Dillon, p. 304, also mentions child betrothals for Ndeni, p. 276 for Vanikoro.

According to Codrington, the father chooses the bride (3). A

3. Codrington, p. 239.

[144 cont.]

597 [847] of the bush are bought by the coastal peoples, whereas the latter practice abortion among their own women (it is said that this is accomplished by eating certain leaves). The situation has undoubtedly not been properly described in the form given here.

851 At birth certain ceremonies
553 are observed, which are not described in greater detail. Soon afterward the baptism takes place: the kin group of the man [262] gives a feast with sharks as food, at which one of the elders pours water over the feet of the child and gives it a name that is retained until marriage (3).

551 [262] 3. Joest, ibid., p. 384; Tagebuch, pp. 65 and 78. The taboos associated with the name are not clear. Joest in Baessler, pp. 387f., maintains that no one may eat the animal after which he is named. In one case, a person was allegedly not permitted to utter his own name because the word "shark" occurred in it.

862 The children are suckled until the mother becomes pregnant again, often two to three years (4). In the very first

4. Joest in Baessler, p. 384.

852 [304] years the septum of the nose is pierced and a small ring inserted. On this occasion, as later, following the making of holes in the rims of the ears, the father must always give a feast (5).

301 5. Joest in Baessler, p. 377 (the wearing of several nose rings, of which Baessler

Banūa Village cont.

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No. 5

A. Menoie (d) of Banūa

Fa--Plaeboū (d) of R̄epe [-bebla]
Mo--Ilope (d) of Banūa [-bū]
Si--Ikaebo (d) married Meneisia of R̄epe No. 4
Da--Inapi
Br--Medoinbū (d)

B. Inapiki (60)

Fa--Mekaiso (d) of R̄epe [-bū]
Mo--Inani (d) of Nule [-bebla]
Br--Meneisia, remarried at R̄epe No. 4
Br--Mapulū (d)
Br--Melaba (d) widow and Ch at R̄epe No. 3
Br--Ipe (d) So at R̄epe No. 9

C. So--Meiengao (24) married to Niwai
So--Menūi (22) single

D. SoWi--Niwai (19) of Pileni
Fa--Metai of Pileni, remarried at Noka No. 1
Mo--Lauketē of Pileni No. 27
Sibs--see R̄epe No. 14
Adop namesake--HuSiDa- also WiBrDa--Inapi (21)

[597 553]

×162 Banūa Village cont.

No. 8 A. Matabaū (48) [-bebla]

Fa--Malibong (d) of Banūa
Mo--Inaoiū (d) of Naimū (abandoned)
ElSi--Nongudū (d) married Mendaei of Munaū-Menau No. 10
So--Mewaembu of Munaū-Menau No. 10
ElSi--Ikopē (d)
YoSi--Inina (d)

B. Teakiū (40) [-bū]

Fa--Temuka (d) of Pileni
Mo--Ipoū (d) of Reefs
Br--Loalu (d)
Si--Taimē, married to Baūē of Tanga, Reefs

C. So--Meia (d)
Da--Idapū (13)
So--Malibong (11)

D. Hu class FaCh-- Fa--Bā (d) of Banūa
Mo--Ikopū (d) of Nule
So--Meia (24) single
So--Soūa (21) single
Da--Laelubu (22) married in Reefs
Da--Imbalo, married at Rēpe No. 5
So--Mewa (28) married at Banūa No. 9
So--Noubu (d)
Adop namesake--Iapula (4) Fa--Melru of Banūa No. 14

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